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DR. DAVID RITTENHOUSE.

THE Philosopher whose name is now before us arose to great eminence and usefulness without the advantages of a college education. A sketch therefore of his life and character may be adapted to encourage others, who like him are denied those advantages. It may stimulate them to the best improvement of their mental faculties and of such means as a gracious providence shall place within their reach. It may also serve as a seasonable reproof to those who have possessed great advantages, but through indolence or dissipation have failed to rise above the common level of unlearned men, and who sink to insignificance when compared with a Rittenhouse.

For the facts relating to Mr. Rittenhouse we are indebted to Dr. Benjamin Rush; and as the Doctor was a good writer we shall not scruple to make a free use of his language in the present article. At the request of the American Philosophical Society, of which Mr. Rittenhouse had been for several years the President, Dr. Rush delivered a Eulogium on the 17th of December, 1796. This Eulogium is the principal source of

our information respecting this American philosopher.

Dr. Rittenhouse was born in Germantown in Pennsylvania on the 8th of April, 1732. His ancestors migrated from Holland near the beginning of the last century. The early part of his life was spent in agricultural employments. But the plough, the fences, and even the stones of the field in which he worked, were frequently marked with figures which denoted the bias of his mind and talent for mathematical studies. On finding that the delicacy of his constitution unfitted him for the labors of husbandry, his parents consented to his learning the trade of a clock and mathematical instrument maker.—In acquiring the knowledge of these arts he was his own instructor; and they afforded him great delight, as they favored his disposition for philosophical inquiries.

During his residence with his father in the country, this extraordinary youth made himself master of Sir Isaac Newton's Principia. There also he became acquainted with the science of fluxions, and believed himself to be the author; nor did he know till several years afterwards, that

a contest had been carried on between Sir Isaac Newton and Leibnitz for the honour of that discovery. "What a mind was here! Without literary friends or society, and with but two or three books; before he reached his 24th year, he became the rival of the two greatest mathematicians in Europe!"

In this retired situation, and while he pursued his trade, he planned and executed an orrery, in which he represented the revolutions of the heavenly bodies in a manner more extensive and complete than had been done by any former astronomer. His character now became more known and admired, and he was urged to remove to Philadelphia, to enlarge his opportunities for improvement and usefulness.—He complied in 1770; but still continued his trade for several years. About the time of his removing to Philadelphia, he became a member of the American Philosophical Society.

As a member of this Society he was very active and useful. In 1775 he was appointed to deliver the annual oration before the Society. The subject of it was the history of astronomy. "It was delivered in a feeble voice and without any of the advantages of oratory; but it commanded the most profound attention, and was followed by universal admiration and applause from a crowded and respectable audience."

Besides this oration Dr. Rush has given a list of six-

teen publications of Mr. Rittenhouse, contained in the volumes of the Society's Transactions, which had then been published; and four other communications which were then in the press. After giving this list the Dr. observes, "Talents so splendid, and knowledge so practical in mathematics are like pieces of precious metals. They become public property by universal consent. The state of Pennsylvania was not insensible of the wealth she possessed in the mind of Rittenhouse. She claimed him as her own, and employed him in business of the most important nature."

In 1791 he was chosen successor to Dr. Franklin as President of the American Philosophical Society. In this elevated situation he commanded esteem by the modesty, propriety and dignity of his deportment. But his talents and knowledge were not limited to mathematical or material objects; his mind was a repository of the knowledge of all ages and countries. Inventions and improvements in every art and science were frequently submitted to his examination, and were afterwards patronized by the public according as they were approved by him. His name became known and respected in foreign countries as well as in America.

"The degree of Master of Arts was conferred on him by the College in Philadelphia in 1768—the same by the College of William and Mary in Virginia in 1784. In 1789 he

received the degree of Doctor of Laws from the College in New-Jersey. He was elected a member of the American Academy of Arts and Sciences at Boston in 1782. And of the Royal Society in London in 1795."

Such was the literary fame which was acquired by Mr. Rittenhouse without the aid of a liberal education. As a philosopher he was perhaps second to no man which America had produced.

But what was the moral character of this philosopher? Was he a profane infidel? a scorner of religion, a misanthropist or a libertine? No—but the reverse of all these. In speaking of his virtues Dr. Rush observes—"Here, I am less at a loss to know what to say, than what to leave unsaid. We have hitherto beheld him as a philosopher, soaring like the eagle, until our eyes have been dazzled by his near approaches to the sun. We shall now contemplate him at a less distance, and behold him in the familiar character of a man, fulfilling his various duties to their utmost extent.—Come, and learn by his example to be good as well as great. His virtues furnish the most shining models for imitation. As the source of these virtues, whether of a public or private nature, I shall first mention his exalted sense of moral obligation, founded upon the revelation of the perfections of the supreme being. This appears from many passages in his orations, and in his private letters to his friends."

The Eulogium contains several extracts from his oration before the Society, which are adapted to give at once a favourable idea of his piety, his benevolence, and of his talents as a writer. Speaking of the study of astronomy, Dr. Rittenhouse says—"The direct tendency of this science is to dilate the heart with universal benevolence, and to enlarge its views. It flatters no princely vice, nor national depravity. It encourages not the libertine by relaxing any of the precepts of morality, nor does it attempt to undermine the foundations of religion. It denies none of those attributes which the wisest and best of mankind have in all ages ascribed to the Deity. Nor does it degrade the human mind from that dignity which is ever necessary to make it contemplate itself with complacency."

"I must confess that I am not one of those sanguine spirits who seem to think that when the withered hand of death has drawn up the curtain of eternity, all distance between the creature and the Creator, and between finite and infinite, will be annihilated. Every enlargement of our faculties—every new happiness conferred upon us, every step we advance towards the Divinity, will probably render us more and more sensible of his inexhaustible stores of communicable bliss, and of his inaccessible perfections."

In a letter to a friend he said—"Give me leave to men-

tion two or three proofs of infinite goodness in the work of creation. The first is, possessing goodness in ourselves. Now it is inconsistent with all just reasoning to suppose, that there is any thing good, lovely, or praiseworthy in us, which is not possessed in an infinitely higher degree by that Being who first called us into existence. In the next place I reckon the exquisite and innocent delight that many things around us are calculated to afford us. In this light the beauty and fragrance of a single rose is a better argument for divine goodness than a luxuriant field of wheat. For if we can suppose that we were created by a malevolent Being, with design to torment us for his amusement, he must have furnished us with the means of subsistence, and either have made our condition tolerable, or not have left the means of quitting it at pleasure in our own power. Such being my opinion, you will not wonder at my fondness for what Mr. Addison calls 'the pleasures of the imagination.' They are all to me so many demonstrations of infinite goodness."

The following extract is from his Oration :—

"How far the inhabitants of other planets may resemble men we cannot pretend to say. If like them they were created liable to fall, yet some if not all of them may still retain their original rectitude. We will hope they do; the thought is comfortable. Cease then Gallileo to improve thy

optic tube, and thou great Newton, forbear thy ardent search into the mysteries of nature, lest ye make unwelcome discoveries. Deprive us not of the pleasure of believing that yonder orbs, traversing in silent majesty the ethereal regions, are the peaceful seats of innocence and bliss, where to enjoy with gratitude and adoration the Creator's bounty, is the business of existence. If their inhabitants resemble man in their faculties and affections, let us suppose that they are wise enough to govern themselves according to the dictates of that reason God has given, in such a manner as to consult their own and each others happiness on all occasions. But if, on the contrary, they have found it necessary to erect artificial fabricks of government, let us not suppose they have done it with so little skill, and at such an enormous expense, as to render them a misfortune instead of a blessing. We will hope that their statesmen are patriots, and that their kings—if that order of beings has found admittance there—have the feelings of humanity. Happy people! and perhaps more happy still, that all communication with us is denied. We have neither corrupted you by our visits, nor injured you by violence. None of your sons and daughters have been degraded from their dignity, and doomed to endless slavery in America, merely because their bodies may be disposed to reflect, or absorb

the rays of light different from ours. Even you, inhabitants of the Moon, situated in our very neighborhood, are effectually secured from the rapacious hands of the oppressors of our globe. And the utmost efforts of the mighty Federic, the tyrant of the North, and scourge of mankind, if aimed to disturb your peace, become inconceivably ridiculous and impotent."

"Pardon these reflections. They arise not from the gloomy spirit of misanthropy. That Being, before whose piercing eye all the intricate foldings of the human heart become expanded and illuminated, is my witness, with what sincerity, with what ardor, I wish for the happiness of the whole race of mankind. How much I admire that disposition of lands and seas which affords a communication between distant regions, and a mutual exchange of benefits—How sincerely, I approve of those social refinements which add to our happiness, and induce us with gratitude to acknowledge the Creator's goodness—and how much I delight in a participation of the discoveries made from time to time in nature's works, by our philosophical brethren in Europe. But when I consider that luxury and her constant follower tyranny, which have long since laid the glories of Asia in the dust, are now advancing like a torrent, irresistible, and have nearly completed their conquest over Europe—I am ready to wish—vain wish! that nature would

raise her everlasting bars between the new and the old world, and make a voyage to Europe as impracticable as one to the Moon."

In a letter to a minister he wrote as follows:—"I would sooner give up my interest in a future state than be divested of humanity;—I mean of that good will I have to the species although one half of them are said to be fools, and almost the other half knaves. Indeed I am firmly persuaded that we are not at the disposal of a Being who has the least tincture of ill nature, or requires any in us. You will laugh at this grave philosophy, or my writing to you on a subject which you have thought of a thousand times: but can any thing that is serious, be ridiculous? Shall we suppose Gabriel smiling at Newton, for labouring to demonstrate whether the earth be at rest or not, because the former plainly sees it move!"

These specimens of composition do honour to the heart as well as the head of Mr. Rittenhouse. His piety and philanthropy were not of the dormant but active character. As he regarded God as the father of all, so he regarded all men as his brethren, and sought the good of all. His extraordinary powers of mind were indefatigably employed for advancing the happiness of his species. As a neighbour, he was kind and charitable; as the head of a family, he was tender and affectionate; as a friend he was sincere, ardent and faithful. "As a compan-

ion, he instructed upon all subjects. To his happy communicative disposition, says Dr. Rush, I beg leave to express my obligations in a public manner. I can truly say, after an acquaintance of six-and-twenty years, that I never went into his company without learning something."

"His constitution was naturally feeble, but it was rendered more so by sedentary labour and midnight studies. He was afflicted for many years with a weak breast, which upon unusual exertions of body or mind, or sudden changes in the weather, became the seat of a painful and harrassing disorder. This constitutional infirmity was not without its uses. It contributed much to the perfection of his virtue, by producing habitual patience and resignation to the will of Heaven, and a constant eye to the hour of his dissolution,"

"The religion of Mr. Rittenhouse was not derived wholly from his knowledge and admiration of the material world. He believed in the Christian religion; of this he gave you many proofs, not only in the conformity of his life to the precepts of the gospel, but in his letters and conversation. I well recollect, says his eulogist, in speaking to me of the truth and excellency of the Christian religion, he mentioned as an evidence

of its divine origin, that the miracles of our Saviour differed from all other miracles, being entirely of a kind and benevolent nature."

On the 26th of June, 1796, the long expected messenger of death disclosed his commission. In his last sickness Dr. Rittenhouse "retained the usual patience and benevolence of his temper. Upon being told that some friends called at his door to inquire how he was, he asked why they were not invited into his chamber—'Because, said his wife, you are too weak to speak to them.' 'Yes, said, he, that is true, but I could still have squeezed their hands.' Thus with a heart overflowing with love to his family, friends, country, and to the whole world, he peacefully resigned his spirit into the hands of his God.

"It has been the fashion of late years, to say of persons who had been distinguished in life, when they left the world in a state of indifference to every thing, and believing and hoping in nothing, that they *died like philosophers*. Very different was the latter end of this excellent President. He died like a Christian, interested in the welfare of all around him, believing in the resurrection and the life to come, and hoping for happiness from every attribute of the Deity."

MR. LOCKE'S ADVICE TO A YOUNG SCHOLAR.

THE following letter of the great and good Mr. Locke is in the possession of Mrs. Frances Bridger, of Fowlers in Hawkherst, Kent, a lineal descendant of JOHN ALFORD Esq. son of Sir EDWARD ALFORD, knight, of Effington-place, near Arundel, Sussex, to whom it was addressed.

Ch. Ch. 12 June, 1666.

Sir,

I have not yet parted with you ; and though you have put off your gowne, you are not yet got beyond my affection or concernment for you. 'Tis true you are now past masters and tutors, and it is now therefore that you ought to have the greater care of yourself ; since those mistakes or miscarriages which would heretofore have been charged upon them, will now, if any, light wholly upon you, and you yourself must be accountable for all your actions ; nor will any longer any one else share in the praise or censure they may deserve. 'Twill be time, therefore, that you now begin to think yourself a man, and necessary that you take the courage of one. I mean not such a courage as may name you one of those daring gallants that stick at nothing ; but a courage that may defend and secure your virtue and religion ; for, in the world you are now looking into, you will find perhaps more onsets made upon your innocence than you can imagine ; and there are more dangerous thieves than those that lay wait for your

purse, who will endeavour to rob you of that virtue which they care not for themselves. I could wish you that happiness as never to fall into such company : but I consider you are to live in the world ; and, whilst either the service of your Country, or your own businesse, makes your conversation with men necessary, perhaps this caution will be needful. But you may withhold your heart, where you cannot deny your company ; and you may allow those your civility, who possibly will not deserve your affection. I think it needlesse and impertinent to dissuade you from vices I never observed you inclined to. I write this to strengthen your resolutions, not to give you new ones. But let not the importunities or examples of others prevail against the dictates of your own reason and education. I doe not in this advise you to be either a mumble or morose ; to avoid company, or not enjoy it. One may certainly with innocence use all the enjoyments of life : and I have beene always of opinion that a virtuous life is best disposed to be the most pleasant. For, certainly, amidst the troubles and vanities of this world, there are but two things that bring a real satisfaction with them, that is, virtue and knowledge. What progress you have made in the latter, you will doe well not to lose. Your spare hours from devotion, businesse, or recreation (for that too I can

allow, where employment, not idleness, gives a title to it,) will be well bestowed in reviewing or improving your University notions; and if at this distance I could afford your studies any direction or assistance, I should be glad, and you need only let me know it. Though your ancestors have left you a condition above the ordinary rank, yet it's yourself alone that can advance yourself to it; for it's not either your going upon two legs, or living in a great house, or possessing many acres, that gives advantage over beasts or other men; but the being wiser and better. I speake not this to make you careless of your estate; for, though wealth be not virtue, it's a great instrument of it, whercin lyes a great part of the usefulness and comfort of life. In the right management of this lyes a great part of prudence, and about money is the great mistake of men; whilst they are either too covetous or too careless of it. If you throw it away idly, you lose your great support and best friend. If you hugge it too closely, you lose it and yourself too. To be thought prudent and liberal, provident and good-natured, are things worth your endeavour to obtain, which perhaps you will better doe by avoiding the occasions of expences than by a frugall limiting of them when occasion hath made them necessary.—But I forget you are neere your lady mother whilst I give you these advises, and doe not observe what I

meant for a letter begins to grow into a treatise. Those many particulars that here is not roome for, I send you to seeke in the writings of learned and sage authors. Let me give you by them those counsells I cannot now. They will direct you as well as I wish you; and I doe truly wish you well. You will therefore pardon me for thus once playing the tutor, since I shall hereafter always be, Sir, your faithful friend and servant.

JOHN LOCKE.

DR. HALES TO BISHOP HILDESLEY.

THE following Extract from a letter from Dr. STEPHEN HALES to Bishop HILDESLEY, was written at fourscore, in a clear but shaking hand. "Blest with serenity of mind, and an excellent constitution, he attained to the age of 84 years, and died, after a short illness, January 4, 1761."

See Biog. Dict. in 12 vol. 8vo.

Teddington May 16, 1758.

My good Lord,

"I am much obliged to you for your kind letter of April-11, and for the favourable reception of my book, in which I hope there are many things of so great benefit to mankind as will hereafter have a considerable influence on the affairs of the world for the better, especially in relation to those mighty destroyers, DRAMS; and that, not only of the lives, but also of the morals of mankind. With a view to which I have sent sixteen of this book, with its first part, to several nations of Europe,

especially the more northern as far as to Petersburg; and am just going to reprint the passport, so much abbreviated as to bind up well with the second part in one six shilling book, principally with a view to send two or three hundred of them, at the first opportunities, to all our Colonies in America, from the southern to the most northern.

As the late occasional partial restraint took its rise from the great scarcity of corn, I cannot forbear looking upon it as a great blessing from Him who *in the midst of judgement remembers mercy*; for the happy event has been the almost half curing of the unhappy dramists.

As to your observation, that I have lived to 80 without

drams, it puts me in mind of an observation of the late Bishop Berkeley, viz. that, "there was in every district a tough dramist, who was the Devil's decoy to draw others in."

Upon the whole, the open public testimony that I have for thirty years past borne against drams, in eleven different books or newspapers, has been matter of greater satisfaction to me than if I were assured that the means I have proposed to avoid noxious air should occasion the prolonging the lives of an hundred millions of persons."

N. B. The letter, from which the foregoing extract is made, was first published in the Gentleman's Magazine for August, 1794.

REVIEW OF DR. CHALMERS' SERMON TO THE HIBERNIAN SOCIETY

The Doctrine of Christian Charity applied to the case of religious differences: a Sermon preached before the Auxiliary Society, Glasgow, to the Hibernian Society, for establishing Schools, and circulating the holy Scriptures in Ireland. By Thomas Chalmers, D. D. minister of the Tron Church, Glasgow.

THE author of this Sermon has attained a large share of celebrity both in his own country and in ours. His writings are of course read with an uncommon share of expectation and interest. Such being the case with any writer, he has it in his power to be extensively useful, or to do extensive injury, according to the disposition of his heart, and the opinions which he entertains. We have seen no room

to doubt the disposition of Dr. Chalmers to do good; and the opinions which he has advanced in the Sermon now before us, we believe to be in general, not only correct, but very important, and useful in their tendency.

The sermon was designed to promote the objects of the Hibernian Society—in other words, to encourage the efforts of delivering Ireland from its present state of igno-

rance and barbarism, by the establishment of schools and the circulation of the scriptures. As the majority of the inhabitants of Ireland are Roman Catholics, it was of great importance to abate the existing prejudices against the people of that religion. For this purpose the Preacher aimed to show, that the spirit of popery, or that which constitutes the criminality of papists, is by no means confined to the people of that denomination; and he very justly believed, that if people were more in the habit of looking at home for the discovery of error, they would be more candid in their judgements one of another.

Such being the object of the Sermon, the Doctor selected for his text, Matt. vii. 3, 4, 5. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?—Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye?—Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

For the word "beam" in the text, the Preacher substituted "thorn," after the example of Dr Campbell. The plan of the discourse is—First, a short application of the leading principle of the text, to the case of those judgements that we are so ready to pronounce on each other in private life;

—Secondly, that more general kind of judgement which we are apt to pass on the man of a different persuasion in matters of religion. Under each of these heads we shall allow the Doctor to speak for himself, by a selection of such passages as will give a correct view of his reasoning:—

"I. Every fault of conduct in the outer man, may be run up to some defect of principle in the inner man. It is this defect of principle, which gives the fault all its criminality. It is this alone, which makes it odious in the sight of God. . . . For example, it is a fault to speak evil one of another; but the essence of the fault lies in the want of that charity, which thinketh no ill. . . .

But though all evil-speaking be referable to the want of a good, or to the existence of an evil principle in the heart, yet there is one style of evil-speaking different from another; and you can easily conceive how a man addicted to one way of it, may hate, and despise, and have a mortal antipathy, to another way of it. . . . The forms of evil-speaking break out into manifold varieties. There is the soft insinuation. There is the resentful outcry. There is the manly and indignant disapproval. There is the invective of vulgar malignity. There is the poignancy of satirical remark. There is the giddiness of mere volatility, which trips so carelessly along, and spreads its entertaining levities over a gay and light-hearted party. These are all so many transgressions of one and the same duty; and you can easily conceive an enlightened Christian sitting in judgement over them all, and taking hold of the right principle upon which he would condemn them all; and which, if brought to bear with efficacy on the consciences, of the different offenders, would not merely silence the passionate evil-speaker out of his outrageous exclamations, and restrain the malignant evil-speaker from his deliberate thrusts at the reputation of the absent; but would rebuke the humorous evil-speaker out of his fan-

eful and amusing sketches, and the gossiping evil-speaker out of his tiresome and never-ending narratives. . . .

Now, mark the two advantages which arise from every man bringing himself to a strict examination, that he may if possible find out the principle of that fault in his own mind, which he conceives to deform the doings and the character of another. His attention is carried away from the mere accompaniment of the fault to its actual and constituting essence. He pursues his search from the outward and accidental varieties, to the one principle which spreads the leaves of iniquity over them all. . . .

But another mighty advantage of this self-examination is, that the more a man does examine, the more does he discover the infirmities of his own character. That very infirmity against which, in another, he might have protested with all the force of a vehement indignation, he might find lurking in his own bosom, though under the disguise of a different form. Such a discovery as this will temper his indignation. It will humble him into the meekness of wisdom. It will soften him into charity. It will infuse a candour and a gentleness into all his judgements. . . .

Now the fault of evil-speaking is only one out of the many. The lesson of the text might be farther illustrated by other cases and other examples. . . .

II. I now proceed, then, to the more general kind of judgement which we are apt to pass on men of a different persuasion in matters of religion.—There is something in the very circumstance of its being a different religion from our own, which, prior to all our acquaintance with its details, is calculated to repel and to alarm us. It is not the religion in which we have been educated. It is not the religion which furnishes us with our associations of sacredness. Nay, it is a religion, which, if admitted into our creed, would tear asunder all these associations. It would break up all the repose of our established habits. It would darken the whole field of our accustomed contemplations. . . .

Add to all this, the circumstance

of its being a religion with the intolerance of which our fathers had to struggle unto the death; a religion which lighted up the fires of persecution in other days; a religion, which at one time, put on a face of terror, and bathed its hands in the blood of cruel martyrdom; a religion, by resistance to which, the men of a departed generation are embalmed in the memory of the present, among the worthies of our established faith. . . .

Now Popery is just such a religion: and I appeal to many present, if, though ignorant of almost all its doctrines and all its distinctions, there does not spring up a quickly felt antipathy in their bosoms even at the very mention of Popery. There can be no doubt, that for one or two generations, this feeling has been rapidly on the decline. But it still lurks, and operates, and spreads a very wide and sensible infusion over the great mass of our Scottish population. . . .

Now, is it not conceivable that such a traditional repugnance to Popery may exist in the very same mind, with a total ignorance of what those things are for which it merits our repugnance? May there not be a kind of sensitive recoil in the heart against this religion, while the understanding is entirely blind to those alone features which justify our dislike to it? May there not be all the violence of an antipathy within us at Popery, and there be at the same time within us all the faults and all the errors of Popery? . . .

Let us therefore take a nearer look of Popery, and try to find out how much of Popery there is in the religion of Protestants.

But, let it be premised, that many of the disciples of this religion disclaim much of what we impute to them; that the Popery of a former age may not be a fair specimen of the Popery of the present; that, in point of fact, many of its professors have evinced all the spirit of devout and enlightened Christians; that in many districts of Popery, the Bible is in full and active circulation; and that thus, while the name and externals are retained, and waken up all our traditional repugnance against it,

there may be among thousands and tens of thousands of its nominal adherents, all the soul, and substance, and principle, and piety of a reformed faith. . . .

First, then, it is said of Papists that they ascribe an infallibility to the Pope, so that if he were to say one thing and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Popery among you? Is there no taking of your religion upon trust from another, when you should draw it fresh and unsullied from the fountain-head of inspiration? You all have, or you ought to have, Bibles; and how often is it repeated there, "Hearken diligently unto me?" Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority over your mind than the reading of the word? Now this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man master; it is putting the authority of man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of human infallibility; it is not just kissing the toe of reverence, but it is the profounder degradation of the mind and of all its faculties: and without the name of Popery,—that name which lights up so ready an antipathy in your bosoms, your soul may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles of Popery. . . .

We tremble to read of the fulminations that have issued in other days from a conclave of cardinals. Have we no conclaves, and no fulminations, and no orders of inquisition, in our own country? Is there no professing brother-hood, or no professing sister-hood, to deal their censorious invectives around them, upon the members of an excommunicated world? . . .

But again, it is said of Papists, that they hold the monstrous doctrine of transubstantiation. Now a doctrine may be monstrous on two grounds. It may be monstrous on the ground of its absurdity, or it may be monstrous on the ground of its impiety. It must have a most practically mischievous effect on the conscience, should a communicant sit down at the table of the Lord; and think that the act of appointed remembrance is equivalent to a real sacrifice, and a real expiation; and leave the performance with a mind unburdened of all its past guilt, and resolved to incur fresh guilt to be wiped away by a fresh expiation. But in the sacraments of our own country, is there no crucifying of the Lord afresh? Is there none of that which gives the doctrine of transubstantiation all its malignant influence on the hearts and lives of its proselytes? Is there no mysterious virtue annexed to the elements of this ordinance? Instead of being repaired to for the purpose of recruiting our languid affections to the Saviour, and strengthening our faith, and arming us with a firmer resolution, and more vigorous purpose of obedience, does the conscience of no communicant solace itself by the mere performance of the outward act, and suffer him to go back with a more reposing security to the follies, and vices, and indulgences of the world? Then, my brethren, his erroneous view of the sacrament may not be clothed in a term so appalling to the hearts and the feelings of Protestants as transubstantiation, but to it belongs all the immorality of transubstantiation; and the thorn must be pulled out of his eye, ere he can see clearly to cast the mote out of his brother's eye.

But, thirdly, it is said, that Papists worship saints, and fall down to graven images. This is very, very bad. "Thou shalt worship the Lord thy God, and him only shalt thou serve." But let us take ourselves to task upon this charge also. Have we no consecrated names in the annals of reformation,—no worthies who hold too commanding a place, in the remembrance and affection of Protestants? Are there no departed theo-

logians, whose works hold too domineering an ascendancy over the faith and practice of Christians? . . . We may not bend the knee in any sensible chamber of imagery, at the remembrance of favourite saints. But do we not bend the understanding before the volumes of favourite authors, and do an homage to those representations of the minds of the men of other days, which should be exclusively given to the representation of the mind of the Spirit, as put down in the book of the Spirit's revelation? . . .

But, fourthly and lastly,—for time does not permit such an enumeration, as would exhaust all the leading peculiarities ascribed to this faith,—it is stated, that by the form of a confession, in the last days of a sinner's life, and the ministration of extreme unction upon his death-bed, he may be sent securely to another world, with all the unrepented profligacy, and fraud, and wickedness, of this world upon his forehead; that this is looked forward to, and counted upon by every Catholic,—and sets him loose from all those anticipations which work upon the terror of other men,—and throws open to him an unbridled career, through the whole of which, he may wanton in all the varieties of criminal indulgence, . . . that, when standing on the verge of eternity, he can cast a fearless eye over its dark and untravelled vastness,—and that, for the terror of its coming wrath, his guilty and unrenewed soul is filled with all the radiance and all the elevation of its anticipated glories.

O! my brethren, it is piteous to think of such a preparation, but it is just such a preparation as meets the sad experience of us all. . . . Ah! my brethren, do you not think, amid the tones, and the sympathies, and the tears, which an affectionate pastor pours out in the fervency of his soul, and mingles with all his petitions, and all his addresses to the dying man, that no flattering unction ever steals upon him, to lull his conscience, and smooth the agony of his departure? Then, my brethren, you mistake it, you sadly mistake it; and even here, where I lift my voice among a crowd

of men, in the prime and unbroken vigour of their days,—if even the youngest and likeliest of you all, shall, trusting to some future repentance, cherish the purpose of sin another hour, and not resolve at this critical and important Now, to break it all off, by an act of firm abandonment, then be your abhorrence at Popery what it may, you are exemplifying the worst of its errors, and wrapping yourselves up in the cruellest and most inveterate of its delusions."

It would be easy to show how the reasoning of Dr. Chalmers, under the second head of his discourse, may be extended and applied to the conduct of different denominations of protestants, in their censures one of another. But we hope our readers have generally a sufficient share of discernment to see the bearing of the Doctor's remarks. We may however observe, that a censorious spirit is one of the most pernicious *beams* or *thorns* in the eyes of Christians; and until this is "cast out" they never can see clearly to cast the mote out the eye of a brother. Compared with mere error of opinion, an error in temper is a very great evil. But this is seldom duly considered by men addicted to censure.

By the prejudices of education—by the undue importance attached to traditionary creeds, and by unfounded calumnies, Christians of different denominations have been really deceived in respect to the characters of each other. It is unquestionably true, that there have been bad papists and bad protestants, of every known denomination. It is

perhaps equally true, that there have been very good men in each of the several sects of Christians. But it has been too common for people of one sect to judge those of another by the very *worst things* to be found among them—overlooking what is truly excellent and lovely, or rejecting it as the fruit of hypocrisy. The mode of judging will be reversed when Christians shall first cast the thorn out of their own eyes.

Had Dr. Chalmers lived but one century earlier in Scotland, and had he then publicly delivered the same favourable opinion of many of the papists which he has now published, it is questionable whether he would ever have been permitted to preach another sermon. But, as he has observed, this antipathy against the papists, "for one or two generations, has been rapidly on the decline."

In applying his subject to the benevolent purposes of the Hibernian Society, the Doctor has suggested the humble feeling and courteous language, with which the members of the Society should approach their Catholic brethren. A specimen of this will be given as an important part of the discourse, and as applicable in a great variety of cases. Having intimated that "the meek consciousness of that woful departure from vital christianity, which has taken place in the reformed countries of Christendom, will divest them"—the agents of the Society—"of that repul-

sive superiority, which has gone far to defeat the success of many an attempt," he gives the following as the kind of language which should be adopted :

"The whole amount of our message, is to furnish you with the Bible, and to furnish you with the art of reading it. We think the lessons of this book well fitted to chase away the manifold errors, which rankle in the bosom of our own country. You are the subjects of error as well as we ; and we trust that you will find them useful, in enlightening the prejudices, and in aiding the frailties to which, as the children of one common humanity, we are all liable. Amongst us, there is a mighty deference to the authority of man : if this exist among you, here is a book which tells us to call no man master, and delivers us from the fallibility of human opinions. Amongst us, there is a delusive confidence in the forms of godliness, with little of its power : here is a book, which tells us that holiness of life is the great end of all our ceremonies, and of all our sacraments. Amongst us there is a host of theologians, each wielding his separate authority over the creed and the conscience of his countrymen, and you, Catholics, have justly reproached us with our manifold and never-ending varieties ; but here is a book, the influence of which is throwing all these differences into the back ground, and bringing forward those great and substantial points of agreement, which lead us to recognize the man of another creed to be essentially a Christian,—and we want to widen this circle of fellowship, that we may be permitted to live in the exercise of one faith and of one charity along with you. Amongst us, the great bulk of men pass through life forgetful of eternity, and think, that by the sighs and the ministrations of their last days, they will earn all the blessedness of its ever-during rewards. But here is a book which tells us that we should seek first the kingdom of God ; and will not let us off with any other repentance than repentance now ; and tells us, what we trust,

will light with greater energy on your consciences than it has ever done upon ours, that we should haste and make no delay to keep the commandments."

With a similar spirit the Christian Missionaries should go to the Heathen. In dealing with them, as well as with the Papists, "that offensive tone of arrogance"—"that repulsive superiority" which has too often been assumed,

tends directly to irritate, and to defeat the object of a mission. These remarks may justly be extended to preaching the gospel in a christian country; and to all attempts to instruct the ignorant, or to convince the erroneous, or to reclaim the vicious. And "happy is he who condemneth not himself in that thing which he alloweth."

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT, WHICH REFER TO SENTIMENTS, &c. AMONG THE JEWS, IN THE TIME OF OUR LORD.

[Continued from No. 5, Vol. 6th.]

LIV.

Matth. v. 31, 2. *It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, &c.*

It is not an express law of christianity, that a man should be the husband only of one wife; but it is so plainly implied, as to possess all the spirit of a command. How much vice and wretchedness the gospel has prevented by this restraint of the passions of men, wherever it has been received, can be conceived only by a consideration of the "contests, jealousies, and distracted affections; the voluptuousness; the indolence, and imbecility both of body and mind, and the neglect of children," which have uniformly resulted from a contrary practice.

And scarcely less important and beneficial have been the effects of the christian law of divorce. God had indeed given a law on this subject to the

Jews; Deut. xxiv. 1. and greatly did they boast of the privilege of this law, though our Lord told them, that it was because of the hardness of their hearts that they were suffered to put away their wives. "Said Rabbi Chananiah in the name of Rabbi Phineas, 'the Lord of Israel saith, (Mat. ii. 16.) that *He hateth putting away.*' And through the whole chapter, He is called '*the Lord of hosts.*' But here He is called '*the Lord, the God of Israel;*' that it might be apparent that He sanctioned divorces *only among the Israelites.* It is as if He had said, 'I have permitted the Israelites to put away their wives, but I have not so indulged the Gentiles.'" Admirable reasoning!

Conformed to their estimation of the privilege, were the sentiments at least of many of the Jews, on the liberty of divorce. A Jew, at least in the opinion of some, might divorce his wife, if she had not the

modesty which become a daughter of Israel; or if he did not love her; or if he saw a woman whom he loved better; or if his wife did not please him in her manner of dressing his food; or if, by any divine infliction, she became dumb, or foolish. But an exception was made in favour of the *first married wife*. It was thought to be lawful by the Jews to have as many wives as they chose; but their wise men had decreed, that no man should have more than four wives. But they imposed this restraint, only lest men should have more wives than they could feed and clothe, and treat with kindness. For the divorce of the *first married wife* however, said Rabbi Eliezer, *even the very altar weeps*.

The Pharisees, we are told, (Matthew 19th) came to our Lord, "tempting him, and saying, Is it lawful for a man to put away his wife for *every cause*?" To perceive the objects of this inquiry, it must be considered that, at that time, there were two celebrated schools in Jerusalem, distinguished as the school of Shammah, and the school of Hillel. On several subjects they were in direct opposition; but on none more than concerning divorce. In the school of Shammah it was taught, that a separation of husband and wife could be justified, only by conduct which was absolutely vicious and infamous. Hillel, once a pupil of Shammah, taught that any, and every cause, would justify divorce. Among a people be-

come licentious, and debased in moral sentiment and feeling, we may easily conceive that such a master would obtain many disciples. I find no evidence however that the Pharisees adopted, or directly favoured, the opinions of the school of Hillel on this subject. But as they had before united with the Sadducees, whom they abhorred, for the purpose of injuring the reputation of our Lord, and of destroying his influence over the people, (Matth. xvi. 1 and seq.) so I believe that, in proposing this inquiry, they were entirely indifferent what would be his answer; as it appeared certain, that, whatever decision he gave, he must of course directly contradict one of these great schools; and of consequence, incur the displeasure, and probably the resentment of many. Whatever were their own sentiments on the subject, this was, I think, their design in proposing the question. Had he therefore directly said, "it is *not lawful* for a man, for *every cause*, to put away his wife," they would immediately have called upon the disciples of Hillel, to join them in their efforts against him. Or had he said "*it is lawful*;" every pupil of Shammah would instantly have become his inveterate opposers. These circumstances, it will be acknowledged, are apparently embarrassing. Observe then the conduct of our Lord. He first referred them to the original design of marriage. "Have ye not read, that He who made them, *in the begin-*

ning, made them male and female, and said, for this cause shall a man leave his father and mother, and shall cleave to his wife, and they twain shall be one flesh?" The ground of the controversy, or the subject in debate, becomes changed by this inquiry. The institution of marriage is ascribed to God; and the *original* purpose of God in its appointment becomes the object of attention. To avoid the difficulties which they immediately anticipated, they in turn inquire, "why then did Moses *command* to give a writing of divorcement, and to put her away?" Our Lord admits the appeal to Moses; but he inquires, "*what* did Moses *command* you?" (see Mark x. 3.) By making them the interpreters of Moses, they are thrown into the very embarrassment in which they wished to involve him; and they are obliged to answer, "Moses *suffered* to write a bill of divorce, and to put her away." Here remark that, although a Jew was *permitted*, under certain circumstances, to put away his wife, and was then *required* "to write a bill of divorcement, and to put it into her hand," it is evident that the law supposed the cause to be great and important, (Deut xxiv. 1, and seq.) Jesus then answered them, "for the hardness of your heart, Moses wrote you this precept;" and then referring them again to the original design of God, "*but from the beginning it was not so,*" he at once illustrated his own re-

mark, that the permission of divorce grew out of human wickedness; and most powerfully enforced the sentiment, "what therefore God hath joined together, let no man put asunder." Having thus reasoned with them on their own principles, they are brought to the alternative, either of denying Moses, or of acceding to the correctness of his own sentiments on the subject. When our Lord therefore pronounced his decision of the case, we do not find that they discovered any disposition to prolong the conversation. (Matth. xix. 9.)

The decision of our Lord, in this case, was pronounced almost precisely in the same words in which he gave the precept in the text; and this great principle of christianity, adopted as it has been, as a civil law, has stood as a barrier against an inundation of licentiousness, and of domestic misery. Were men left to caprice and passion on a subject of such importance, or should the laws of civil society make divorce easy of attainment upon slight, or even great occasions of disgust or disagreement, evils would ensue, of which it is difficult to form even a just conception. The experience of ages, where this principle has been in force, has proved its wisdom. It has restrained many bad passions, and has saved very many families from ruin.

The peculiarity of this precept of our Saviour is, that it *permits* divorce only in a single case. The Jewish canons

allowed it for almost any cause ; and Maimonides says, that Israelites were sometimes compelled, even by whipping, to put away their wives.

It was appointed that a bill of divorce should contain, 1st, the names of the husband and wife ; and of the father, grandfather, and great grandfather of each of them. 2d, It was to be written in large letters, and so that one letter should not touch another. 4th, If a drop of ink should fall on the paper, the bill would not be valid. In this case therefore, it must be written again. 5th, There should be no erasure. 6th, The substance on which it was written was to be longer than it was broad. 7th, The whole bill should contain neither more nor less than twelve lines. 8th, It should be subscribed by at least two witnesses. 9th, The witnesses should affix their seals. 10th, The husband himself, or some one deputed by him, was to give the bill to his wife ; or the wife might depute some one to receive it for her. A wife so divorced might, if she pleased, present this bill to the Sanhedrim, for enrolment among the records ; and unless forbidden by some clause in the bill, she might marry again.

As we are willing in this number to dismiss this subject, we will give our readers a copy of a bill of divorce.

"I A, the son of B, who was the son of C, who was the son of D, on the — day of the month —, in the year of the world —, do willingly, and

without compulsion, dismiss and divorce thee, E, the daughter of F, who was the daughter of G, who was the daughter of H, and hitherto my wife. I now dismiss, and leave, and divorce you ; so that you are now at your own disposal, and may marry whom you will. Nor let any one at any time prevent this. Thus I dismiss you, according to the precept of Moses, and of the Israelites."

A wife might not be put away, unless a bill of divorce were given to her ; but in a question of divorce, a wife was not asked whether she was willing that such a bill should be sought. A bill of divorce contained, we have said, neither more nor less than twelve lines. This was a decision of the wise men ; but there is some uncertainty why the precise number of twelve lines was prescribed. One Rabbi thought, that it was because the value of the letters in the word *א* was twelve ; but another said that, it was because the books of the law were separated by twelve lines ; four being placed between Genesis and Exodus, four between Exodus and Leviticus ; and four between Leviticus and Numbers ; the four lines between Numbers and Deuteronomy not being counted, because Deuteronomy is considered only to be a repetition of the law. We would not repeat, we would not transcribe this pitiful trifling, this solemn nonsense, but to shew our readers how the Jewish people were taught by their Rabbies. Truly we are not surprised

that the teaching of our Lord filled these people with astonishment.

The right of obtaining a bill of divorce was wholly in the husband. Salome, the sister of Herod, Josephus says, was the first among Jewish women, who put away her husband, by obtaining a divorce from him. Her example, however, was followed by others. If any dispute arose concerning the restitution of the dowry received by a husband, the affair was decided by the judge.

The exercise of the conjugal, the parental, and the filial virtues inculcated by our religion, with true piety, will secure to domestic life the best happiness to be obtained in this world. We are indeed indebted to our religion for an entirely new sentiment of *home*. Its powerful restraint of some of the worst passions of man, its elevation of woman to the rank which God at first assigned to

her, its plain prescription of her duties, and its ample security of all her privileges, have given even a new character to society. Thanks be to God, that we scarcely hear of divorce; and may all our domestic, as well as personal enjoyments and consolations, lead us alike to the pure fountain of knowledge, and happiness, and hope, which Jesus has opened in the gospel. In heaven, he indeed tells us, we shall neither marry, nor be given in marriage. But we shall carry with us our affections to heaven; and there shall we renew every friendship, which has been founded in christian piety and virtue. Wherefore let us be excited to all duty, and comfort one another with these words.

[Wobrogenius, and Lightfoot on the text. Wotton's Mis. Disc. vol. i. p. 106. Calmet on Divorce. Josephus, Lib. 15. cap. xi.]

AN ATTEMPT TO REMOVE MISAPPREHENSIONS.

To men of benevolent minds it must be a matter of joy that the spirit of party has in so great a measure subsided in our country, and that the spirit of candor and conciliation so generally prevails. Still there is reason to fear that misapprehensions on some points are retained which prevent that degree of union among christians of different sentiments which ought to exist. To remove some of these misapprehensions, and not to revive a spirit of controversy, will be

the object of the following remarks and inquiries:

It will not be denied by any intelligent christian that, in the common use of language, the word *Person* means the same as *Intelligent Being*. Nor will it be pretended that the term is used in the Scriptures in any other sense than that which has now been mentioned. It will, moreover, be admitted by all parties, that according to the known and acknowledged sense of the word, it is impossible that God should be three

Persons, unless he is three Beings; and that it is as proper to say that God is one Person in three Persons, as that he is one Being in three Persons. Consequently, it must be granted that it is not in the proper or known sense of the term that God is said to be three Persons.

Can it then be wonderful that Christians should disagree, when one class of them make use of a common and definite term in an unknown and unexplained sense? Suppose the case to be reversed, and that those who deny the propriety of saying that God is one Being in three Persons, should affirm that God is one Person in three Beings: would not this be likely to occasion some animosity and confusion? No one will doubt that such would be the case; yet this phraseology is as easy to understand as that which has been the occasion of so much clamor and bitterness among christians. And why may we not as safely give an allegorical or mysterious meaning to the word Being as to the term Person?

All Christians will admit that there is but one Being who is "the living God," and that the Father is this God; nor will it be denied that Jesus Christ prayed to the Father, and taught his disciples so to do. The danger therefore of being chargeable with worshipping a Being as God, who is not the true God, is not on the side of those who worship the "Father in spirit and truth;" but on the part of

those who worship as God, Persons or objects *distinct* from the Father.

These observations however have not been made to reproach either class of Christians, nor to accuse either of idolatry, as they have too frequently accused one another. The misapplication of names or titles is not the greatest fault to which men are liable in these controversies. If one man really believes that God and Jesus Christ are the same Being, or even the same Person, and imputes to this Being the attributes of Jehovah, and worships him in spirit and truth, it is the true God who is worshipped, whatever may be the mistake of the worshipper with regard to the nature of the union or oneness of the Father and Son.

On the other hand—if a person really believes that the Father alone is the true God and worships him as such; it is the true God whom he worships, whatever mysterious or unknown union there may be between God and Jesus Christ.

It is not any real or imaginary mystery in the mode of Divine existence which renders God the proper object of supreme adoration, love and confidence; but his unbounded benevolence and righteousness in union with intelligence and power. In other words, it is his *disposition* and *ability* to do good and communicate, which demands the homage, love and obedience of his creatures. Consequently all who love and obey God, on account of these perfections, are

to be regarded as his friends, and as worshippers of the Holy One of Israel, whatever may be their misapprehensions as to the *mode of his existence*.

As an illustration of the propriety of the foregoing conclusion, admit the following case: I have received correct information of the moral character of a worthy and benevolent Magistrate, of high rank; I have also been partaker of many benefits from him, although I never had the pleasure of seeing him face to face. My mind is impressed with a sense of my obligations; and by a respectful letter I attempt to express to him my regard for his character and my gratitude for the tokens of his benignity. But by some misapprehension respecting his names and titles, my letter has not the proper address, but has in fact a superscription which more properly belongs to another person—say to the Magistrate's son. My benefactor, however sees the letter and is correctly informed of my intention: Will he be pleased, or will he be offended with what I have done?

Suppose, moreover, that my neighbours, who possess more correct information respecting the names and titles of the Magistrate, should reproach me on the ground of my mis-

take, and treat me as an enemy to the Magistrate—imputing it to the hatred of my heart towards him that my letter had not the proper address: Would a wise and benevolent Magistrate approve this abusive treatment of one who really loved his character and was disposed to honour him?

The principles of this illustration will apply to either side of the lamentable controversy which has for so many centuries agitated the christian world; and they may serve to show, that whichever of the parties may have been in error on the questions in dispute, there could be no just cause for the bloodshed which the contest occasioned in former ages, nor for the reproach and uncharitable censures of our own times.

This article may be closed in borrowed language: "Consider further the bad effects of all discord and uncharitable contentions among Christian brethren. They injure the common cause and strengthen the hands of the common enemy. Should parties of the same army meet in the night, and by mistake fight against one another, causing mutual destruction in their contention for victory, how would they sorrow when the light of the morning should discover their mistake!"

OBJECTIONS TO THE ABOLITION OF CAPITAL PUNISHMENTS.

As the subject of Capital Punishments has been recently proposed by the Governor of this State for the consider-

ation of the Legislature, it may be useful to exhibit the most formidable objections to the abolition of such punishments;

with proper answers. PHILANTHROPOS, the author of the "Report of God's treatment of the first Murderer," which was published in the Christian Disciple for March, collected thirteen objections, and gave such answers as he thought proper. We have room in this No. but for a part of the objections and answers, and these in an abridged form. The other objections and answers may probably appear in the next Number.

Objection 1. "Civil rulers are of divine appointment, and vested with full power to execute justice among their subjects, as God's ministers or vicegerents." Rom. xiii. 1—8.

Answer. I agree that all civil rulers are vested with full power to execute justice among their subjects. They have full right, as well as power, to make good laws, and to execute them. But the question here discussed, relates merely to the demerits of crimes, and the suitableness of punishments."

"The many unjust and oppressive laws which have been enacted by civil rulers, during the history of man, and the mal-practices in executing them, afford sad and incontestible proofs of the frailty and fallibility of these rulers of divine appointment !

"It may not be amiss to add, that in our elective and representative governments, all offices and appointments originate in the people ; and consequently, from them all official right and powers are derived. We reverence and

respect our good rulers ; but we do not ascribe to the best of them the divine attribute of infallibility. We acknowledge the same superintendency of Divine Providence in the affairs of civil government, as in the other common affairs of life. Our civil rulers do not presume to plead any commission from God, or divine appointment to justify their mal-administration. They claim no divine right of doing wrong, either by long lineal succession, or by immediate inspiration !"

Obj. 2. "Will not the clemency of the judges dispose them to give a murderer a fair, and an impartial trial ? Will not the laws of self-preservation warrant a judiciary court to condemn him, and put him to death, for the preservation of the lives of others, that would be endangered by such an assassin ?"

Answer. God did not set a mark on Cain to prevent his committing a second murder ; or in other words, "for the preservation of the lives of others ;" but for the preservation of *his* life : Gen. iv. 15. "Lest any finding him should kill *him*." It seems that God considered the life of the murderer in most imminent danger. The strong arm of the community is abundantly able to protect itself against a weak and friendless convict for murder without shedding his blood ; for every man's hand is against him. Perhaps it would not be amiss to add, that in common cases, "to condemn a man, and put

him to death for the preservation of the lives of others," would be to anticipate crime! In such case the capital punishment would be inflicted before the commission of the crime. I have always supposed that the crime ought to precede the punishment. But by the reasoning of the objector it appears, that he would have this order inverted; and would have his impartial judiciary court inflict a punishment on a man, not only for the crime he has committed, but also for a suspected, secondary, or future crime, which he has not committed; and by the effectual expedient of a capital punishment, exonerate the sufferer from the guilt of the unperpetrated murder, and take the guilt of his blood upon themselves!"

"If this doctrine of subjecting a member of the community to certain death by way of anticipation, lest peradventure he might happen to kill another, was adopted as a general principle, it would embitter the enjoyments of social life, and might soon extend to the dispersion, if not the extermination of our whole race; but it requires only a small degree of attention to the subject to be satisfied that it cannot be supported.

Objection 3. "One who is sunk into such depths of depravity and hardness of heart, that he can deliberately, and maliciously destroy the life of a fellow being, has become a most dangerous enemy to the peace and happiness of mankind, and to the welfare of so-

ciety: and no punishment short of taking away his life, can expiate his crime; ensure the safety of the community; or sufficiently deter others from the commission of the like horrid offence!"

Answer. I agree that murder is a great crime against civil society; and a heinous sin against God. We only differ with respect to the civil punishment. I wish the experiment might be fairly tried, whether it be impossible to find some more beneficial alternative, than the shedding of human blood. In the preceding essays, I have mentioned confinement, corporal punishments, hard labour, or banishment. A late respectable writer says, "The successful experiments, made in England, and in Philadelphia, prove that jails may be easily converted from sinks of human depravity and wretchedness, into places of reformation. And surely it is much better to reform offenders, although a little more troublesome, than to *butcher* them under colour of law and justice." If only a small part of the expence which mankind are at, and of the ingenuity which they discover, in inventing and procuring the means for their mutual destruction; together with the expence of hanging our criminals; were duly applied towards the constructing and regulating of work-houses, and places of confinement, it would doubtless have a very happy effect on the state of society; and might soon relieve us from the awful spectacle of capital pun-

ishments ! Systems of terror will better comport with a despotic monarchy exercised over ignorant vassals, than with a republican government of enlightened freemen."

Objection 4. "There is no divine command to punish men for shedding innocent blood, merely by imprisonment, hard labour or banishment."

Answer. I shall briefly reply, that I have no knowledge of any divine command directing our civil magistrates what specific penalty to inflict for any crime. But it deserves special notice that there is a divine example for their imitation, in the punishment of Cain for murder, with hard labour and banishment. Would not our civil magistrates do well to imitate this divine example, by taking proper and effectual measures to preserve the life of the murderer (as the Lord did in the case of Cain) instead of destroying it. Gen. iv. 15.

Objection 5. "The moral precept, Thou shalt not kill, amounts to no more nor less than this, Thou shalt not commit murder."

Answer. Perhaps the explanation of this commandment by the reverend assembly of divines at Westminster, is as good as any extant. They say, "This commandment forbids the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto." Not only murder, but also suicide, and all personal wounds and injuries are forbidden."

"To say (as some do) that we have a right to take away the life of a human being, because he, or she, hath taken away the life of another, is a fallacious mode of reasoning. It appears like justifying one crime, by another. It is comparing ourselves, with ourselves, not with the law of God, which is the standard of moral rectitude. Let us apply this sophistical mode of reasoning to some of the other commandments, say the 8th, 9th, and 10th. Have we a right to steal from one, who hath been guilty of theft? Have we a right to bear false witness against one who hath been guilty of perjury? Or to covet the goods of one, who hath coveted the goods of his neighbour? In this way we might make void, not only the sixth commandment, but also all the rest, which respect the duty of man to man. By these commandments *all* theft, perjury, covetousness, and *all* shedding of human blood are expressly forbidden! If the sixth commandment had said, Thou shalt not kill, *except it be one who hath killed another*; or words to that effect; it would have given some colourable right to take away the life of the murderer. But as it now stands, and will forever stand, it gives no such right."

Objection 6. "This moral precept, *Thou shalt not kill*, implies a penalty; as there can be no law without a penalty; and the penalty must be equal to the crime; therefore the sixth commandment im-

plies the penalty of death to the murderer."

"*Answer.* This is a curious and singular mode of syllogising a man out of his life. But as it must be a matter of serious consequence to him; I hope that I may be permitted to say a few words in his behalf, before the awful sentence of death shall be pronounced against him! In the first place it ought to be remembered, that the question here discussed is conversant only with penalties to be inflicted by the civil magistrate. And, secondly, that God hath not annexed any such penalties to any of his moral laws, whether engraven on the heart, or on the tables of stone. He hath been pleased to reserve to himself, the sole and sovereign right of inflicting the penalties for all violations of his laws: or of graciously remitting them!"

"As the objector professes to have found out the implied penalty to the sixth commandment, I would ask him, What is the implied penalty to be inflicted by the civil magistrate for a violation of the tenth commandment, *Thou shalt not covet*? Or, what is the civil penalty for not loving God supremely? This doctrine of implication of penalties, would be a dangerous principle to be adopted in our courts of law; and especially in the trials of capital causes! In whatever light the subject is viewed, to me it appears evident, that this doctrine of the implication of penalties, cannot be maintained.

Objection 7. "If our civil magistrates punish the crime of murder at all, that penalty must be executed which God hath annexed to his law, which is death. The law of God says explicitly, *The murderer shall surely be put to death.*

Answer. The Mosaic penal code, confined to the Jewish nation, and long since abolished, is here brought into view, and called by way of pre-eminence, The Law of God: I therefore find it necessary to make some further explanations. The ten commandments, engraven on the two tables of stone, and published from mount Sinai with peculiar solemnities, are often referred to in the New Testament, and are eminently styled, *The law, The law from mount Sinai, The moral law, The law of God, The word of God, The commandments of God, &c.* These laws were magnified by our Saviour, and represented as being of unlimited extent, and of endless duration! But the national laws given to the Israelites, respecting penalties, ceremonies, &c. were temporary. They may be seen from the twenty-first chapter of Exodus to the end of the pentateuch. These, are likewise often quoted in the New Testament, and are called, *The laws of Moses, The commands of Moses, The sayings of Moses, Carnal ordinances, Carnal Commandments, Types, Shadows, &c.* But I believe they are never styled in the New Testament, The Laws of God.

It merits particular attention, that although my oppo-

nents quote one of those national laws, and urge it against me in the present question, as being of divine authority, yet it is evident, that they are not fully established in their own doctrine, because they do not adopt the whole of them.

Whenever a system of laws is ordained for a nation by proper authority, they have no right to single out one of them, and to urge that authority for the execution of it, and at the same time to discard all the rest. All those

penal laws were dictated to Moses, by the same high authority. They were all of equal force, extent, and duration. If our magistrates are bound by those laws to punish murder with death, they are equally bound to inflict the same punishment for every breach of Sabbath. If my opponents have a predilection for that old constitution, in order to be consistent, they ought to be circumcised and keep the whole law of Moses.

LIBERALITY OF SENTIMENT IN THE PONTIFF OF ROME.

We are gratified in having an opportunity to present to our readers an extract of a Letter relating to the Pope which is adapted to make a favourable impression in regard to his character. Our correspondent will accept our thanks for the favour.

Dear Sir,

The following extract of a letter from a friend at Rome last winter, displaying the true catholicism of the head of the Romish church, is at your service, if you consider it desirable for insertion in the *Christian Disciple*.

Yours with high respect,

J. S.

After relating that the writer and another friend had that morning been presented to the Pope, he proceeds: "He is the only Sovereign in Europe I have ever felt any curiosity to see, and him I desired to very much, on account of the firmness and dignity with which he always behaved in

the most difficult and distressing circumstances, when kings and governments of force incomparably greater shrunk and yielded.—We were presented by Abbé Taylor, an Irish Catholic; who is appointed by the Pope to present the English; but as we were Americans, we had a kind of national privilege to have a private audience at a time when it is not commonly given, and nobody went with us, except Professor Bell of Edinburgh, the famous anatomist. There was very little ceremony or parade about it, and in all respects it pleased me extremely. On entering the room, we knelt and kissed his hand. He is, you know, very old, but he received us standing, and was dressed with characteristic simplicity and humility, as a Friar, without the slightest ornament to distinguish his rank. Bell spoke no Italian, and therefore the conversation was chiefly with

us, and, as we were Americans, entirely on America. He talked a good deal about our universal toleration, and praised it, as much as if it were a doctrine of his own religion, adding, that he thanked God

continually for having at last driven all thoughts of persecution from the world, since persuasion was the only possible means of promoting piety, though violence might promote hypocrisy."

POETRY.

WARS WITH THE INDIANS.

Yet Savages are men. With glowing heat,
Fix'd as their hatred, friendship fills their mind;
By acts with justice and with truth replete,
Their iron breasts to softness are inclin'd.

Senate august! that sway'st Columbian climes,
Form'd of the wise, the noble and humane,
Cast back the glance through long ascending times,
And think what nations fill'd the western plain.

Where are they now? What thoughts the bosom pain!
From mild religion's eye, how streams the tear!
To see so far outspread the waste of man,
And ask, *How fell the myriads, Heaven plac'd here!*
Reflect, be just, and feel for Indian woes severe.

Indulge, my native land! indulge the tear,
That steals impassioned o'er a nation's doom;
To me each twig, from Adam's stock, is near,
And sorrows fall upon an Indian's tomb.

DR. DWIGHT.

INTELLIGENCE.

BIBLE SOCIETY OF MASSACHUSETTS.

On Thursday, 4th June, "The Bible Society of Massachusetts" held its ninth annual meeting.

The Rev. Joshua Huntington preached the sermon from Psalm cxxxviii. 2. "Thou hast magnified thy word above all thy name."

A collection was taken of \$224 70.

After service, the annual business of the Society was transacted.

The following was the report of the Executive Committee for the last year.

REPORT

Of the Executive Committee of the Bible Society of Massachusetts, prepared for the Anniversary of the Society, June 4, 1818.

THE Executive Committee of the Massachusetts Bible Society respectfully report, that they have distributed during the last year the following Bibles and Testaments.

Large Bibles,	264
Small do.	1643
Testaments,	1637

3544

A large proportion has been given to individuals on their own application; several to managers of charity schools and of missionary societies; some to destitute seamen; and a few to the soldiers stationed at Marblehead, at the request of their commander. The distribution has been as cautious as is consistent with the liberal principles of the Society. Bibles are undoubtedly given, in some instances, to those who should blush to receive them without an equivalent; but we have this consolation, that we bestow a book which is the best remedy for their sordidness.

In the course of the last year, the Trustees ordered the Treasurer to remit \$822 to the American Bible Society at New-York. It will be recollected, that when our Society became auxiliary to the American, several donations were made for the purpose of being forwarded to the latter. On this account, the remittance of the last year was larger than can be expected hereafter. We regret that we have not received the last report of the National Institution. We continue to look to it with strong hope, that it will bear an important part in the distribution of the Bible.

During the last year, an earnest application was made to the Trustees by a respected American in Paris, for the aid of this Society in distributing the Scriptures in France. The Committee, to whom the subject was referred, having considered the very depressed condition of Christianity in that country, the great scarcity of Bibles and the difficulty of obtaining them among the common people, the influence which the French nation will always have over the opinions and manners of the civilized world, and the peculiar importance of recovering it to the knowledge and belief of the gospel, and having learned that an edition of the New Testament had been commenced which required foreign assistance for its completion, recommended to the Trustees an appropriation of such funds, as could be conveniently spared, for this purpose. It was also considered, that the present was a favourable opportunity for repaying an obligation which we

had contracted to Europe. It is probably recollected, that at the establishment of our Society a donation was made to it of £100 sterling by the British and Foreign Bible Society.—Whilst this liberal act was received with gratitude, the opinion of many was, that in the prosperous state of this country, we ought not to employ the funds of another for our relief. Under these impressions, the Trustees resolved to apply the donation just named to the distribution of the Bible in France; and it is believed, that better service cannot be rendered to Christianity than by giving its records to a great people in the heart of Christendom, where the prevalent ignorance of our religion almost surpasses belief.

A great excellence of Bible Societies is the simplicity of their object; but this produces a corresponding simplicity in their operations, which makes the report of each year in a great degree an echo of the last. Your Committee have always laboured to entrust Bibles to faithful hands; and having done this they have not been solicitous, nor have they been able, to collect accounts of the effects of the distribution. The influence of a Bible in an obscure family is necessarily silent and without show. We infer that good is done from the nature of the gift, and not from immediate and strongly marked consequences. The mere presence of a book, which is acknowledged to be from God, tends to keep alive in the mind a feeling of obligation to him; and an occasional perusal of the Bible can hardly help giving some moral and religious ideas, which, in the course of providence, may be subjects of meditation and principles of a christian life. Let it not be objected to us, that the circulation of the Bible has wrought no great change among the poor; for does it seem to have wrought a greater among the rich? The truth is, that in every class it does much good by correcting and refining public opinion, whilst in many individuals it works powerfully to the saving of their souls. The Bible is not a mechanical and necessary cause. It is counteracted continually by passion, prejudice, misinter-

pretation or neglect ; but because it accomplishes less than we desire, let us not overlook the immensely beneficial change which it has produced in the state of society, wherever it is generally read ; and let us continue to spread it, in the assurance that, in God's time, it will be better understood and more deeply felt, and will give a new face to the earth.

It is encouraging to know that the zeal which has broken forth on this subject is not shrinking, but rather gains strength ; that sovereigns, from policy and we will hope from principle, are lending the splendour of their names and examples to the cause ; that revenues, once lavished on conquest and bloodshed, are now in part consecrated to the spreading of the gospel of peace ; that great men count it an honour to be enrolled among the patrons of Bible Societies ; and that the different denominations of Christians, as if happy to find a common object, seem willing to postpone the advancement of their peculiarities to the circulation of that authoritative book to which they all profess to bow. Whilst worldly motives may have a share in this great enterprize, we hail it as a pledge and promise of a more prosperous and peaceful state of the church, as the dawning of a brighter day, in which the knowledge of God shall fill the earth, and Christians, drinking deeply into their Master's spirit, shall "love one another with a pure heart fervently."

WILLIAM E. CHANNING,
Chairman of the Executive Com.

Officers of the Society elected on this anniversary.

His Hon. *William Phillips*, President ; Rev. *John T. Kirkland*, D. D. LL. D. Vice President ; Rev. *John Pierce*, Recording Secretary ; Rev. *Francis Parkman*, Cor. Secretary ; Mr. *John Tappan*, Treasurer ; Mr. *John Grew*, Assistant Treasurer.

TRUSTEES.

Rev. *James Freeman*, D. D., Rev. *Eliphalet Porter*, D. D., Rev. *Abiel Holmes*, D. D., Rev. *Thomas Baldwin*, D. D., Rev. *Charles Lowell*, Rev. *Joshua Huntington*, Chief Justice Parker, Hon. *Peter C. Brooks*,

Joseph Hurd, Esq., *Samuel Parkman*, Esq., *Joseph May*, Esq., *Henry Hill*, Esq., *Dea. John Simpkins*, Hon. *Thomas Dawes*, *Samuel H. Walley*, Esq., *Dea. Benjamin West*, *Dea. Josiah Salisbury*, *Nathaniel P. Russell*, Esq.

EXECUTIVE COMMITTEE.

Rev. *William E. Channing*, *Edward Tuckerman*, Esq., Rev. *Henry Ware*, jun.

Donations to the Massachusetts Bible Society for the past year.

Collection after anniversary sermon	165 38
By Rev. J. White, from Female Society, West Parish, Dedham	14 12
Female Society in Warwick, by Mrs. Phebe Smith	20
Rev. Mr. Townsend, from Young Ladies' Reading Society, Sherburne	23
Rev. Mr. Parkman, from an Association of Ladies in Boston	19 66
Rev. J. Pierce, cent contributions in Brookline	31 73
Collection made in a small school	2 36
S. Salisbury, Esq.	50
J. Howe, jun.	5
Moses Everett	5
C. Guild	5
Henry Cabot	5
E. Seaver	5
Rev. E. Chaplin	5
James Mackay	5
O. Tileston	5
Thomas Cordis	5
C. Thacher	5
John Ballard, jun.	5
Jos. Knapp	10
J. Field	7
John Gibson	3
John Thompson	3
Jas. Everett	2
J. Bridge	2
E. Copeland	2
From a Friend in Sherburne by Mr. Townsend	0
Do. do. by Mr. Phelps	5
Do. do. by Mr. Stedman	50
Do. do.	1
Do. do.	1
Do. do.	5
Mrs. Wood by Rev. T. Gray	1
W. W. by do.	5

Mrs. Sarah Child, do.	3	Donation from a Lady to do.	
Two ladies by Rev. Mr. Bartlett	4	by Rev. Mr. Stedman	1
A lady in Franklin	10	Mr. James Wild, as a Life Sub-	
Do. by Rev. Dr. Porter	2 50	scription to the Massachu-	
R. C. Williams and Wm. T.		setts Bible Society	50
Andrews	3	Mrs. C. Codman, ditto	50
James Bartlett	2	James Perkins, Esq. do.	50
Benjamin Harris	2		
Jos. Mitchell	2		
Samuel Clark	1		181
E. Doane, Esq. from the Barn-		<i>Annual Subscriptions.</i>	
stable Bible Society	230	256 annual Subscribers \$2	512
T. Odiorne, Esq. from the Mal-		45 " " 3	135
den Branch Society	80	6 " " 4	24
		88 " " 5	440
		2 " " 10	20
	\$819 75		
<i>Life Subscriptions, &c,</i>			1131
Ebenezer Parker, Esq. as a Life			
Subscription to American			\$2131 75
Bible Society	30		

*Permanent funds of the Massachusetts Bible Society, the inter-
est only of which is to be expended.*

Three Massachusetts Bank shares, at par	1500
Fifteen Manufacturers and Mechanics' Bank shares, at par	750
\$800 U. S. six per cent. Stock, at par	800
	\$3050

*Statement of receipts and expenditures of the Massachusetts
Bible Society, from June, 1817, to June, 1818.*

Balance on hand from last year.	1514 99
Collected after anniversary sermon,	165 38
Received by E. Doane, Esq. from the Barnstable Bible Society	230
do. T. Odiorne from the Malden Branch Society	80
Donations the past year	344 37
From 397 Annual Subscribers	1131
Life subscription and donation to American Bible Society	31
Life subscriptions to Massachusetts Bible Society	150
From auxiliary societies and various persons for sales of Bibles,	439 15
Dividends on Bank shares	135
	\$4220 79
Paid for \$800 U. S. six per cent. Stock,	824
" Bibles and Testaments, the past year,	1230 63
" Binding do. do.	584 17
" Freight, carting and portorage.	18 4
" Printing Reports and Circulars,	35 87
" W. Francis for delivering Reports,	5
" J. Willard for collecting subscriptions,	51 25
" Bill of Exchange remitted to Paris, as a donation from the	
" Massachusetts Bible Society to be used in publishing the	
" New Testament in Paris, by Frederic Leo,	444 44
This sum voted to the National Bible Society,	822
Balance in the Treasury,	205 39
	\$4220 79

Boston, June 1.

Errors Excepted.

JOHN TAPPAN, *Treasurer.*

JOHN GREW, *Assistant Treasurer.*

SABBATH SCHOOLS..

AMONG the many institutions of the present day for improving the character and condition of the inhabitants of our country, the Sabbath Schools are not the least important. The number of these schools has been greatly multiplied within a few years, in several of the United States, as well as in Great Britain. We hope the plan will become universal throughout Christendom, and indeed throughout the world—not only in cities and populous towns, but in every town and neighborhood in every country.

The schools have already become so numerous in Philadelphia as to comprize 5970 scholars, superintended by 556 instructors. Many of these children would probably have grown up in ignorance, vice and irreligion, but for the advantages they derive from the sabbath schools. If the schools should be conducted with proper regard to decorum, virtue and religion, they will doubtless be a means of saving millions from perdition, as well as of rendering them more happy and useful in the present world. These schools are adapted not only to improve the minds of the pupils but the minds of the multitude of instructors who are employed in these institutions. For there is perhaps no way in which young people advance more rapidly than in the business of teaching. They not only increase their own stock of knowledge by the practice of communicating to others, but the more faithful they are in the discharge of the duty, the more advantage they derive to themselves, by acquiring a facility in communicating, and by having the instructions which they impart to others impressed on their own minds. Such of these instructors, whether male or female, as shall become heads of families, will be the better qualified to teach the children which a gracious providence shall commit to their care; and the more likely they will be to perform this duty with fidelity and advantage. While they are employed in bestowing favors on the children of others, they are laying up treasures for their own posterity.

Moreover, a great portion of the children who attend sabbath schools have ignorant parents, and many of them have vicious parents. The religious instructions, and indeed any useful instructions which the children shall receive, they may be the instruments of communicating to their parents at home. Many striking and important instances have already been recorded of benefits which parents have derived from sending their children to sabbath schools.

Another consideration worthy of notice is this—Children require some exercise on the Sabbath as well as on other days, and they are gratified with novelty, variety and change. The Sabbath Schools add to the variety of useful, virtuous and entertaining exercises suitable for that day; and if properly managed they may contribute much towards rendering “the Sabbath a delight” to children and young people.

A REMARKABLE CONTRAST RELATING TO SLAVES.

“THE following intelligence has been recently received and may be relied on as authentic:—The legislature of Antigua, having held a conference with the missionaries of the Moravian brethren, to induce them to extend their missions there, and finding it out of their power, voted them *one thousand pounds* to build a church and house, and *three hundred pounds* per annum for the support of missionaries at one station; granting and offering as much crown land as should be wanted for that or other stations; and in the despatch to Lord Bathurst, from the Government of Antigua, it is stated, that the legislature lamented their limited finances prevented their doing more, as they were persuaded, that to the labours of these missionaries they were mainly indebted for a state of profound tranquillity, while other islands had been exposed to revolt and insurrection. The brethren have about *twelve thousand* negroes in their congregation in that island.” *Phila. pap.*

Now behold the contrast:—

“AFRICAN CHURCH,

Charleston, June 9.

“One hundred and fifty Negroes

and Slaves, belonging to the African Church were taken up on Sunday afternoon by the city guard and lodged in the Guard-House. The city Council yesterday morning sentenced five of them, consisting of a *Bishop and four Ministers* to one month's imprisonment, or to give security to leave the state. Eight other ministers were also sentenced separately, to receive *ten lashes*, or pay a fine of five dollars. *Patriot.*

The account from Antigua is truly gratifying; it evinces a spirit of wisdom and humanity. The account from Charleston is the reverse; it evinces a spirit of folly and barbarity. "Surely oppression maketh a wise man mad." Oppression has this effect both on the oppressor and on the oppressed. The barbarous course adopted by the city Council is the "Road to Ruin," as truly as the course adopted at Antigua tends to conciliate the slaves and to prevent revolt and insurrection. Multiplying the oppressions of the slaves, and prohibiting their meeting for religious and moral instruction, are but treasuring up wrath against a day of wrath which will assuredly overtake the oppressors. The cries of these Africans cannot fail to "enter into the ears of the Lord of Sabaoth;" and although he bears long with oppressors he will not bear always.

In the United States much has been said of the tyranny and oppression exercised in other countries. Loudly have we boasted of our republican institutions, our liberty and equal rights; yet in this land of freedom there is perhaps, a greater number of fellow beings held in absolute slavery than in any other nation on which the sun is suffered to shine. Of this we may be very certain, that, in this world, the sun has no opportunity to shine on another nation so palpably inconsistent as ours. If but an individual of our white citizens is deprived of his personal rights in a foreign land, our country is filled with clamor and threatenings of war from one end to the other. But as a nation, we can tamely behold a number of black and colored people, greater than the whole population of New-England was in 1800, degraded to the condition of slaves, liable to be

bought and sold as property, and a great portion of them denied the means of education and religious instruction! In what other region does Heaven behold such a mass of oppression and iniquity!

In Charleston, it appears, a military guard is employed to interrupt the religious meetings of the oppressed Africans on the Sabbath; and their compassionate teachers are doomed by the city Council to imprisonment, or banishment, corporal punishments or fines! Thus the state of society advances in the capital of South Carolina! What will be their state at the end of the present century, if they continue to advance in this direction?

We know that the plea for this outrageous persecution is, that "by sundry acts of the legislature, it is positively forbidden that slaves or free people of color should assemble for the purpose of mental instruction, unless a majority of the assembly be composed of white people." Such are the republican laws of South Carolina! What law of Spain, Portugal, or of the Pope, or of the Inquisition, is more repugnant to the rights of man? We do not wonder that these oppressors of the Africans are afraid of their lives, nor that they think a military guard necessary for their protection. But the time will come when a military guard will not defend them, either from the upbraidings of a self-condemning conscience, or from the anger of a righteous God. And, on the whole, it is hard to determine, whether the slaves are entitled to a greater share of our concern than their unrelenting oppressors.

ORDINATION.

The Rev. John Gorham Palfrey was on Wednesday 17th ult. ordained as Pastor of the Church in Brattle-square. Prayer, by the Rev. Dr. Thayer of Lancaster; Sermon, by the Rev. Dr. Porter; Ordaining Prayer, by the Rev. President Kirkland; Charge by the Rev. Dr. Osgood, of Medford; Right Hand of Fellowship by the Rev. Mr. Frothingham; Prayer, by the Rev. Mr. Colman, of Hingham; Benediction, by the Rev. Mr. Palfrey.